

curiously selected the most delicate and brawny parts of both males and females, which they prepared for their horrid repasts. If, in the neighbourhood of the commercial and literary town of Glasgow, a race of cannibals has really existed, we may contemplate, in the period of Scottish history, the opposite extremes of savage and civilized life. Such reflections tend to enlarge the circle of our ideas, and to encourage the pleasing hope that New Zealand may produce, in some future age, the Hume of the Southern hemisphere. Such were the words of prophetic genius seventy years ago; but what would the historian have said if he had lived to the present time, and seen within that short period so vast a change in human affairs, that the event which he then regarded as so improbable is already accomplished, and the descendants of the cannibals of Calcedonia are setting forth from the shores of the Clyde, to convey to the cannibals of New Zealand the wonders of European art and the blessings of Christian civilization! These marvellous changes do indeed enlarge the circle of our ideas, for they carry us back to primeval days, and the first separation of the different races of mankind upon earth. For what said the Most High in that auspicious moment when the dove brought back the olive-branch to a guilty and expiring world, and the 'robe of beams' was woven in the sky which first spoke peace to man?—'God shall increase Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant.' God has multiplied Japhet, and well and nobly has the race of that son of Noah performed its destiny. After conquering in the Roman legions the ancient world—after humanizing the barbarism of antiquity by the power of law, the 'Audaz Japeti genus' has transmitted to modern times the glorious inheritance of European freedom. After having conquered in the British navy the empire of the seas, it has extended to the utmost verge of the earth the influence of humanized manners, and bequeathed to future ages the far more glorious inheritance of British colonization. But mark the difference in the action of the descendants of Japhet—the European race—upon the fortunes of mankind, from the influence of that religion to which the Roman Empire was the mighty pioneer. The legions conquered only by the sword; fire and bloodshed attended their steps; they gave peace only by establishing a solitude. But our colonists set out with the olive branch, not the sword in their hand; with the cross, not the eagle on their banners; they bring no war and devastation, but peace and civilization around their steps; and the track of their chariot wheels is followed, not by the sighs of a captive, but the blessings of a renovated world. 'He shall dwell,' says the prophecy, 'in the tents of Shem.' Till these times, that prophecy has not been accomplished; the descendants of Shem—the Asiatic race—still hold the fairest portion of the earth, and the march of civilization, like the path of the sun, has hitherto been from East to West. From the plains of Shinar to the isles of Greece—from the isles of Greece to the hills of Rome—from the hills of Rome to the shores of Britain—from the shores of Britain to the wilds of America, the progress of civilization has been steadily in one direction, and it has never reverted to the land of its birth. Is, then, this progress destined to be perpetual? Is the tide of civilization to roll only to the foot of the Rocky mountains, and is the sun of knowledge to set at last in the waves of the Pacific? No: the mighty day of four thousand years is drawing to its close; the sun of humanity has performed its destined course; but long ere its setting rays are extinguished in the west, its ascending beams have glittered on the isles of the eastern seas. We stand on the verge of the great Revolution of Time—the descendants of Japhet are about to dwell in the tents of Shem—civilization is returning to the land of its birth, and another day and another race are beginning to dawn upon the human species. Already our arms in India have given herald of its approach, and spread into the heart of Asia the terrors of the English name, and the justness of their rule. And now we see the race of Japhet setting forth to people the isles of the East, and the seeds of another Europe and a second England sown in the regions of the sun. But mark the words of the prophecy: 'He shall dwell in the tents of Shem, and Canaan shall be his servant.' It is not said Canaan shall be his slave. To the Anglo-Saxon race is given the sceptre of the globe, but there is not given either the lash or the slave-driver or the rack of the executioner. The East will not be stained by the same atrocities as the West; the frightful gangrene of an enthralled race is not to mar the destinies of the family of Japhet in the Oriental world; humanizing, not destroying, as they advance; uniting with, not enslaving, the inhabitants with whom they dwell, the British race may be improved in vigour and capacity in the

Eastern hemisphere, and the emigrants whom we see around us may become the progenitors of a people destined to exceed the glories of European civilization, as much as they have outstripped the wonders of ancient enterprise*."

* "Ships, Colonies, and Commerce," containing an address by the accomplished historian of the French Revolution, to persons connected with New Zealand colonization. Such views, as he well remarks, promise to realize the beautiful anticipation contained in the "Pleasures of Hope."

"Come bright Improvement! on the car of Time,
And rule the spacious world from clime to clime:
Thy handmaid arts shall every wild explore,
Trace every wave, and culture every shore.
On Zealand's hills, where tigers steal along,
And the dread Indian chants a dismal song,
Where human fiends on midnight errands walk,
And bathe in brims the murderous tomahawk;
There shall the flocks on thymy pasture stray,
And shepherds dance at Summer's opening day;
Each wandering genius of the lonely glen
Shall start to view the glittering haunts of men,
And silent watch, on woodland heights around,
The village curfew as it tolls profound."

THE POLYNESIAN.

OFFICIAL JOURNAL OF THE HAWAIIAN GOVERNMENT.

HONOLULU, SATURDAY, SEPT. 14, 1844.

Agriculture, as a source of wealth to a country, is of primary importance. In Europe and the United States, it has attained the first rank among sciences, and the ablest chemists, and naturalists, are devoting themselves to the study of the soils of their respective countries. To this object they bring the aid of all kindred pursuits, fully aware that in developing any fact which shall increase, or improve, their vegetable products, they are promoting the best interests of mankind. The results are surprising. Sterile soils have been changed into fields teeming with vegetable wealth; orchards groaning beneath the weight of fruits, have succeeded to sparse groups of trees, which yielded but a stunted product. Even rocks succumb to human skill, and it is discovered that there exists no land, however poor, or climate however unpropitious, but that can be made subservient to the wants of man. This is one of the noblest triumphs of the human mind; one which is without alloy, for wealth, happiness, civilization, and good morals, are its results. Commerce, invigorated, spreads its wings, with new vigor, to the breeze. The luxuries of former ages have become the necessities of this, and the intellect of man finds no worthier employment than the study of Nature. Individual enterprise has effected much, and a host of names have rapidly acquired celebrity, from the solid advantages which they have bestowed upon their countries. Governments, also, alive to its importance, have accomplished that which was beyond the effort of individuals, and the surveys of their several territories, in relation to all departments of Natural Science, are monuments of their wisdom. Soils, and their products, have been analysed, and the nature of each accurately ascertained: the chemical constituents of plants, themselves, have been determined, as well as the food they require in their several stages of existence; the preparation of manures; upturning of the soil; rotation of crops; exhaustion to the earth; depletion by injury; training; grafting; antidotes to insect, or atmospheric enemies, and all the varied care and skill required, successfully to produce the fairest fruits, have become so systematized that the farmer can calculate, when the elements are at peace, with almost a mathematical certainty upon the results. The old system was the slow accumulation of experience, transmitted from father to son, from the time the first spade uplifted the sod. It looked rather to effects as resulting from experiments; often blind, incomplete, and adventitious; than to general principles. Children clung to the beaten track of their fathers, too timid or too obstinate to deviate. Consequently progress was extremely slow, and 2000 years saw agriculture still in its infancy. How wonderful the change a few master-minds have wrought. England has produced a Davy, Germany a Liebig, France a Guy Lussac, and the United States a Jackson; men who, like Bacon, in Ethics, by seeking first causes, were able to push boldly on to the effects, and to deduce laws

as certain as the principles upon which they were founded. From this has resulted what may be called book farming. The farmer who has spent a long life at the plough, is at last convinced that a student in his closet, may know far more about his fields than himself, and eagerly avails himself of the simple rules which have cost the other a lifetime of study, to double the products and value of his lands. The old neglected bog, or sand patch, is found to be a source of wealth, and he finds there is not a particle of refuse matter but can be converted into food, or ornament. Agriculture, in one short half-century has doubled its existence, and yet is in its childhood. In a future number we shall pursue the subject further, and endeavor to throw out some hints which may be made useful to the agriculturists of this kingdom.

His Majesty's Secretary of State for Foreign Affairs visited His Sardinian Majesty's brig L'Eridano, M. le Conte De Persano captain, on Saturday last, and was received with the customary salute of 17 guns.

At 12 o'clock, same day, M. le Conte, attended by H. H. M. Secretary of State, was received by His Majesty.

The merchants will be interested to know that the government, in order to meet the exigencies of the treasury, intend raising the import duties from their present rate to 5 per cent ad valorem.

On the 23d of July last, the Chiefs of Raiatea, Huahine and Borabora tendered to Lord George Paulet the cession of their islands, for his Government, that they might be protected from the French. Lord George declined accepting the cession, on the ground that the French claimed the leeward islands as well as the others of the Society Group, as being under their authority.

HONOLULU, Sept. 9, 1844.

Mr. Editor,—In your review of the remarks of R. C. Wyllie, Esq. upon the subject of leases, you have taken occasion to notice some facts of Egyptian history and chronology, which I think must in some particulars be erroneous. You remark that Egypt flourished as a kingdom nearly ten centuries before its conquest by the shepherd kings, and that one of these latter filled the throne at the time that Joseph flourished as chief ruler. The general deluge, according to scriptural chronology occurred about the year of the world 1656, Abraham visited Egypt A. M. 2084, Joseph was sold into Egypt A. M. 2276, Promoted to be chief ruler A. M. 2289.

According to Rollin the Kingdom of Egypt was founded A. M. 1816, by Menes or Mesram, conquered by the Shepherd kings from Arabia or Phenocia A. M. 1820, seizing upon Memphis, the capital of Lower but never extending their conquests to Upper Egypt—expelled by Thethmosis A. M. 2179.

If the above dates are accurate the kingdom of Egypt was founded one hundred and sixty years after the flood. It was overrun and subverted by the Hycsos or shepherds one hundred and four years after its first establishment. It was visited by Abraham one hundred and sixty four years after it was conquered by the shepherds and while the shepherd dynasty filled the throne, and two hundred and sixty eight years from its first foundation. The Shepherds were expelled ninety five years after the visit of Abraham, after reigning two hundred and fifty nine years, ninety seven years before Joseph was carried to Egypt and one hundred and ten years before he was elevated to be chief ruler in the kingdom.

The whole period from the deluge to the promotion of Joseph was 633 years, from the establishment of the kingdom by Menes to the same event 473 years, from the conquest by the shepherds to the same 369 years,—from its enfranchisement by Thethmosis to the same 110 years. Thus it appears that Egypt flourished as a kingdom but about one century before the conquest and that the conquerors were expelled long before the promotion of Joseph to the premiership of that kingdom. In these calculations the Bible and Rollin who also follows the Bible and is regarded as a standard and faithful author has been followed.

The early period of ancient history is involved in much obscurity and fable, but the chronology and history of the bible will be followed with safety and confidence by be-

lievers in its Divine origin and will of course take precedence of all other authority.

S. N. C.

We presume the dates with which S. N. C. undertakes to amend ours are perfectly correct according to Rollin, but it is novel to us to see him quoted as "a faithful and standard author." We had always supposed that Rollin wrote an entertaining historical compendium, which considering the original authorities at his disposal, did him credit, and was a pleasant work, especially for young people and calculated to excite in them a disposition to study veritable history, from its first sources. With much truth he has much fable also; a necessary result from the inaccurate sources from which he drew most of his history. But far be it from us to disturb Mr. C.'s faith in Rollin. He further remarks that Rollin follows the Bible, and the "chronology and history of the Bible will be followed with safety and confidence" &c. We appreciate the sarcasm, and we assure Mr. C. we are as sincere a believer in its Divine origin as he is, but we do not in consequence feel bound to swallow Archbishop Usher's system of chronology, which is the "Bible Chronology" of Mr. C. and which was attached to it and made the commonly received one by an act of Parliament; the more especially when it was drawn from the Masorete Hebrew version of the old testament, which had been corrupted by the Jews themselves to throw the early prophecies concerning the Messiah out of date.—That which we prefer, believing the text to be purest, is the Septuagint, and we find its dates correspond with the early monumental history of the Egyptians, which is in itself a strong argument for its accuracy. The monumental dates cannot lie—They are as they were chiselled in adamant 4000 years ago, and it is very satisfactory to find that they accord with that version of the scriptures which we believe to be nearest the original. Josephus also confirms the authority of the Septuagint. But to show Mr. C. that we have a long list to choose from—we assure him that the date he settles for the flood is but one out of 300—all varying. The subjoined table of the chief authorities prepared by the erudite and pious churchman—Dr. Hales—will give some idea of the deplorable uncertainty that prevails in the chief eras of Bible chronology, by the most learned and orthodox divines as well as others:—

TABLE OF DIVERSITY OF CHRONOLOGICAL COMPUTATIONS. CREATION OF THE WORLD.

BIBLICAL TEXTS AND VERSIONS.	before Christ,	Years.
Septuagint computation,	"	5586
Septuagint Alexandrianus,	"	5508
Septuagint Vatican,	"	5270
Samaritan computation,	"	4427
Samaritan Text,	"	4305
Hebrew Text,	"	4161
English Bible,	"	4004
JEWISH COMPUTATIONS.		
Josephus, { Playfair,	"	5555
{ Jackson,	"	5481
{ Hales,	"	5402
{ Universal History,	"	4698
Talmudists,	"	5344
Sedar Olam Sutha,	"	4359
Jewish Computation,	"	4220
Idem,	"	4184
Chinese Jews,	"	4979
Some Talmudists,	"	3761
Vulgar Jewish computation,	"	3760
Sedar Olam Rabba, great chronicle of the world, A. D. 130,	"	3751
Rabbi Lipman,	"	3616
CHRISTIAN DIVINES.		
Clement Alexandrianus, A. D. 194,	"	5624
Hales, Rev. Dr.	"	5411
Origen—A. D. 230,	"	4530
Kenedy, Bedford, Ferguson,	"	4007
Usher, Lloyd, Calmet,	"	4004
Helvetius, Marsham,	"	4000
Melancthon,	"	3964
Luther,	"	3951
Sealiger,	"	3950
DELUGE.		
Septuagint version,	"	3246
Samaritan Text,	"	2698
English Bible,	"	2348
Hebrew text,	"	2298
Josephus,	"	3146
Vulgar Jewish computation,	"	2104
Hales,	"	3155
Usher,	"	2348
Calmet,	"	2344
EXODUS.		
Josephus and Hales,	"	1448
Usher and English Bible,	"	1491
Calmet,	"	1487
Vulgar Jewish chronology,	"	1312

"Usher's date attached to our English Bible has been relinquished by our ablest chronologists of the present time, from its irreconcilableness with the rise of the primitive empires; the Assyrian, Egyptian, Indian and Chinese all suggesting earlier dates for the Deluge."—Hales.

A learned author adds, "and now we can